

cation question, the Protestant bishop of Killaloe declared that the effect of this measure would be to place this lucrative public service entirely in Catholic hands. Protestant candidates, he stated as a well known fact, "were not able to compete with those educated by the Christian brothers." No attempt has been made to contradict or qualify this very frank and striking admission. When Catholics thus sweep the field in open competitions, is it surprising that sectarian bitterness should be aggravated when they find that almost every good position which is obtainable by favor, is in the hands of the minority? We have a long road to travel yet before Ireland has got into a normal condition of social life, but we are moving at last, and the symptoms of life, if sometimes disquieting and painful, are more hopeful than the peace of stagnation.

DR. PACE ON CULTURE.

Last month at the closing exercises of Trinity College, Washington, D. C., the Very Rev. Edward A. Pace, Ph. D., Professor of Philosophy in the Catholic University of America, and lecturer on Philosophy in Trinity College, delivered an address, parts of which we here quote: His descriptive definition of Culture is a very suggestive one. It implicitly excludes that purely materialistic knowledge which consists in a mere accumulation of facts confined to one limited sphere and which takes no account of the ultimate causes of things. True Catholic Culture, as Dr. Pace also hints, but without any adequate development of the idea, is the only one that explains the riddle of the universe, for it is the only culture that links the natural to the supernatural. Other kinds of culture either ignore the supernatural altogether, thus condemning themselves to a surface view of things, or introduce a counterfeit presentment, a false view of the supernatural.

Dr. Pace said in part: It is a pleasant duty for me to say frankly, both on my behalf and on the behalf, I am sure, of all here present, that we have enjoyed the programme so carefully selected and rendered. In glancing over the programme I notice that there is one word missing, and that is the valedictory. There is consequently nothing like a farewell to the college in which you have spent a year or more. This year the college closes the third year of preparation in view of the work which it has undertaken, the first fulfilment of which awaits us a year hence. Now, if it is not a pleasant thing to say farewell at any time, it would be still less gracious to anticipate by a year the saying of that word, and consequently I do not regret that the word valedictory is not found on your program. But now at the end of the third year of the college, it seems to me that it is neither too late nor too soon to re-state, especially in the light which experience has taught us, the purpose, the aim, the peculiar character of this institution; in other words, to answer as plainly as may be the question, "What is the reason of existence of Trinity College?" What is the special work it stands for? The answer is found briefly in the sub-title of the year-book of the college: It is a Catholic institution for the higher education of women.

Evidently the whole meaning of that phrase turns on the term higher education. In modern education what has been called its higher phase has been identified with that training necessary for professional work; the professional work of the clergyman, of the lawyer, of the physician, of the engineer, has been identified with higher education and doubtless an education which prepares for these callings in life deserves the name higher. But again, and especially during the last four or five decades in the history of American education, the word "higher" has been reserved for that work which is tending exclusively towards the University, and the higher education is therefore that which constitutes either the work of research in itself, or the important preparation for that work. Now without discussing the merits of these two definitions I think that those who put forth the one and the other will readily admit the correctness of a third meaning of higher education. It

is that which identifies higher education with the highest possible culture.

Therefore our question as to the value and meaning of higher education is transformed into the other question: What is the meaning of culture, and more especially, what is the meaning and importance of culture of the highest kind for Catholic women?

We can all feel the difference between a person of culture, and a person of none. It is something we do not analyze, something we experience more than we define. But if we try to interpret our feelings and our experience in dealing with persons of culture, I think we will find that these are the essential elements made known to us in our intercourse.

In the first place culture means that the knowledge gained in any way and by any process of study shall not exist in the mind in a fragmentary way; it shall not consist of isolated facts, ideas, or even principles. Culture means above all the power of the mind to relate and correlate facts, ideas, and principles, however gained. . . . The person of culture draws inspiration from the simplest thing, not because that alone contains inspiration, but because it suggests to such a mind a whole crowd of ideas. Just as was said in one of the papers this morning, such minds find "sermons in stones, and good in everything."

Secondly, as a result of this correlation of the knowledge gained by the mind there comes the power of appreciation. It is not merely looking at things as they actually exist; it is not seeing them in a mechanical way or by the physiological law of association; there comes along with all this the ability to judge of the value of things.

And finally as a consequence of this appreciation, there comes the element of sympathy for the things of beauty and goodness. . . . On the basis of its appreciative judgment on the value of things, the cultured mind is able to select those things that are best, that are most beautiful, that are truly good, and be in harmony with these better things, while at the same time discarding those things which in its judgment are less worthy and tend to lower our estimate either of ourselves or of our character.

That being briefly the concept of culture, we may ask is there any special reason why women should strive to attain this culture? In one way the question can be answered by the fact that in this country, at least, there is a growing desire and demand for a higher degree of culture on the part of women. A good many reasons might be assigned for this. It depends upon the point of view taken. One reason occurred to me while listening to the first paper this morning. It is this: We need to-day a new chivalry, and a new chivalry in the world, as the old chivalry must be the work of women. . . . We need a new chivalry that will send men forth in the world to do battle with a great many tendencies, which, if allowed to triumph, will prove fatal to our culture and to our society. The pursuits of men in this country especially, are often of such a character that they leave no room for the higher ideals of life; the absorbing nature of commercial and scientific work is such that men are very apt to drift away from the spiritual. . . . When scientists busy themselves exclusively with one particular branch of investigation they are in danger of losing sight of all those relations on which the very essence of culture depends. . . . I am speaking of the tendency of occupations and their possibilities.

Now if the women are to wield a salutary influence upon the men of this country, it must be precisely through this element of culture in their lives. If culture be wanting in both, then it will be impossible to offset the natural and materialistic tendency, and, consequently, one purpose of Trinity College, or one phase of that purpose, is to do its share in the United States towards checking, by means of the culture of its graduates, those tendencies which too often in our social life make for materialism. The culture which is imparted in the different women's colleges of this country—many of which are so successful—is largely

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independent of Catholic influence, and therefore it tends to leave out of consideration one of the greatest factors in human culture, and that is precisely the Catholic church. . . . Would it not be unfortunate if the time should come when it could be said that the Catholic Church and her history and her character are made known to the world rather through the non-Catholics, than through the Catholics? It is a purpose of Trinity College to make known the elements of culture which are embodied in the Catholic Church and to make them known where they can best be appreciated, that is, under Catholic auspices. Those who dwell within see the glory and the beauty of the church and are able to appreciate than more fully than those who see them from afar. Trinity College proposes to do its share in the higher education, and to exert its influence not only upon those who receive their education here, but upon the United States.

THE EARLY GERMAN BIBLES.

Monsignor John S. Vaughan, in his very interesting and valuable contribution, "Concerning the Holy Bible," (says a correspondent of the "Catholic Times"), deals at considerable length with the editions of the Bible in German which were printed before Luther's time. He mentions that the Paulist Fathers of New York, in their library possess a copy of Anton Konurger's splendid Bible in German, published in 1483. May I add that the Catholic University at Washington contains another copy of one of these Bibles, printed prior to Luther's birth. It is exhibited in the Museum of Biblical Archaeology, founded there by the Orientalist, Rev. Dr. Hyvernat. But may I further draw the attention of your readers interested on this subject to the

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copies of these early Bibles preserved much nearer home in our own British Museum? The British Museum Library contains very many copies of early Catholic vernaculars, including those in German. It has copies of eight different editions of Bibles printed in German and bearing dates previous to Luther's birth, and three more editions bearing dates before his losing the Catholic faith. There are also in that library two editions in Low German on the dialect about Cologne. Among these German Bibles the earliest is "not later" than 1466. They also include a well preserved copy of Anton's Koburger's Bible of 1483. One or other of these early Bibles is usually on view in the cases illustrating early German printing, which are arranged in the King's Library gallery of the museum. A full list is published in the Catalogue of Printed Bibles sold in the museum. A vast amount of information on these German Bibles may be found in Janssen's great work, "The History of the German People at the close of the Middle Ages."—New Zealand Tablet.

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